September 4
1941

# Millennial Star

Autumn Harvest

Vol. 103, No. 36 Thursday, September 4, 1941

# POETRY

### WHAT OF THE DAY

A sound of tumult troubles all the air.
  Like the low thunders of a sultry sky
Far-rolling ere the downright lightning glare;
  The hills blaze red with warnings: foes draw nigh,
  Treading the dark with challenge and reply.
Behold the burden of the prophet's vision,—
The gathering hosts,—the Valley of Decision,
  Dusk with the wings of eagles wheeling o'er.
Day of the Lord, of darkness and not light!
  It breaks in thunder and the whirlwind's roar!
Even so, Father! Let Thy will be done,—
  Turn and o'erturn, end what thou hast begun
In judgment or in mercy: as for me,
If but the least and frailest, let me be
Evermore numbered with the truly free
Who find thy service perfect liberty!
I fain would thank thee that my mortal life
  Has reached the hour, albeit through care and pain
When Good and Evil, as for final strife,
  Close dim and vast on Armageddon's plain;
And Michael and his angels once again
  Drive howling back the Spirits of the Night.
Oh for the faith to read the signs aright,
And, from the angle of Thy perfect sight,
  See Truth's white banner floating on before;
  And the Good Cause, despite of venal friends
  And base expedients, move to noble ends;
  See Peace with Freedom make to Time amends,
And, through its cloud of dust, the threshing floor,
  Flailed by Thy thunder, heaped with chaffless grain!

—John Greenleaf Whittier.

**THOUGHT FOR THE WEEK:**

Quarrels would not last long if the fault was only on one side. —La Rouchefoucauld.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

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*I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called,*

*With all lowliness and meekness, with longsuffering, forebearing one another in love;*

*Endeavouring to keep the unity of the Spirit in the bond of peace.—Ephesians 4: 1-3.*

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THIS WEEK'S COVER

THIS familiar scene reminds of the great work that is now in process throughout the land. Every available hand that can be conscripted will be this year, since the gathering of food for the nation assumes a doubly important aspect in view of present difficult conditions.

It might be well to remember, too, that all hands are needed to reap the Lord's harvest, a harvest of souls.

"He that thrusteth in his sickle . . ."

# Conflicts In Bible Lands

By Dr, Franklin S. Harris
President of Brigham Young University

ALL mankind have places that are deemed sacred to them. The Japanese have their Nikko and Yakima, and Mate. The Hindus have their Banatas, and we as Christians and other believers in the Bible have an area of the world which depicts Biblical activities.

Something like forty-two centuries ago there came out of Ur of the Chaldees one Abraham, the father of Israel, and we are told in the book of Genesis of his travels till he came to the land of Canaan. We are told in other parts of the Bible of the record of him and his posterity throughout ancient days, and then in the New Testament we hear of the Saviour and His activities in much of these same lands. The Old Testament deals largely with that area of country east of the Mediterranean Sea—Palestine, and on to the eastward from Palestine—whereas the New Testament deals more largely with this same Palestine and areas more to the westward. So that what we might call the Bible land would be that part of the world known as the Near East, extending on to the Middle East on the one hand, and extending westward to Southern Europe, going about into what we now call Italy and Greece, and that part of the world. It includes that area known to us as Mesopotamia, and more recently as the country of Iraq, which had been gathered together as one kingdom following the first great World War.

## TAKEN TO EGYPT

It also tells of Syria and of Palestine and of Egypt, and then on eastward to the land of Persia, that area of Shushan or Susa, which is the area where Queen Esther and Mordecai used to live. It tells of that part of Bethany, which is at present Mohammedan. It tells of Egypt. Abraham, you know, went down into Egypt because of a famine. Christ as a small child, was taken into Egypt.

And then we have in the activities of the Apostles accounts of Greece, of Antioch, of the Islands of the Mediterranean and of Rome.

Now it happens that this part of the world is just at the present moment the most critical place of the great conflict that is raging at this very hour. Every day now we are awaiting important news of that country, not only because we are interested in the country itself because of its historical and religious interest, but also because there is being fought out in that area the great world conflict which will determine the fate not only of that part of the world, but also of Europe and Asia and the Americas, and in fact all the known world.

## LEARN OF CONFLICTS

We remember that in our history when most of us were school children, we learned of the desire on the part of Christians and other adherents to the Bible, we learned of the conflicts that went on during the Middle Ages by those who

wanted to wrest the Holy Land from the infidel, as he was called. We learned of the Crusades, in which thousands of people, extending over hundreds of years, participated in those conflicts to get this land back from those who were non-believers.

In a sense they were non-believers, and still, in another sense, they—being Mohammedans—are believers in the Old Testament. They believe in Father Abraham, and in Moses, and, in fact, they believe in Christ as one of the minor prophets, not in any sense as important as their own Mohammed, who came in the sixth century after Christ.

Now, if we consider the Christians which constitute almost one-third of mankind, and the Mohammedans which total something like two hundred and fifty millions, and the Jews which total fifteen or twenty millions, then almost half of all mankind have an interest in these Bible lands from a religious point of view, and so they have an interest in this conflict from the point of view of determining who is to control, in addition to having their interest in the conflict because it is a great conflict.

Now let us take just a few minutes to look over into those countries and see just what is going on. There had been years of preparation, there had been certain alignments of nations along certain ideologies; these were spoken of as the totalitarian point of view on the one hand and the democratic point of view on the other hand. And then there were many nations of the smaller monarchies and republics that were somewhat uncertain in their alignment.

## JOIN OTHER SIDES

At the time war was declared, I happened to be over in Persia, and how well I remember that night. We were at a hotel over on the Caspian Sea, listening to the radio, listening to the declaration of Prime Minister Chamberlain, and the declarations that came from the other capitals of Europe. We sat up all night. It happened that in our party there were people who spoke most of the languages of Europe and Asia, and so we listened to the radio announcements from all the various countries, and there we had a summing-up of the alignment of these nations. Now that pre-summing-up did not hold good in all cases, because some nations that it was thought might join one side were forced by circumstances to go in with another side, but almost from the beginning Europe was divided into two camps.

Now the balance between those was rather definite. We know that almost immediately the western front became a centre of activity. England and France joined together to keep Germany from coming westward. There was nothing to prevent Germany going eastward and attacking and really destroying Poland. She then, as we know, rapidly consolidated her positions and took other areas of central Europe and then came the momentous drive, about a year ago now, into the west.

Before this time France and England were aware that probably second in importance only to the western front was that

Near East area, and so right at once they began to strengthen themselves in Palestine and in Syria and in Egypt, preparing for the day that has apparently arrived. Their preparation was almost more complete there than it was on the western front. England sent most of her troops that were available into the eastern Mediterranean. France sent her best general, General Weygand, over into that area. We were close in touch with it because we were right there for more than a year. We saw the strength of the position of the Allies that developed in that area.

The reason this area was known to be important was because it was a key to movements in other directions. Throughout all history this area from Egypt through Palestine up around what is called the Fertile Crescent, extending around through Mesopotamia, Babylon, Syria, Egypt, Nineveh, down through Chaldea to Ur, where Abraham came from, which is about half-way between the old Babylon and the Persian Gulf, has been important.

As a result of these lands' strategic location monarchies of the ancient world took their armies back and forth over this area, and Jerusalem itself was destroyed something like a dozen times. We remember reading of the ancient prophets who felt their chief obligation was to help rebuild Jerusalem after its various destructions—such prophets as Nehemiah. We remember that when he was asked to go some place to some conference, he said he could not go because he was engaged in the great work of maintaining and building back Palestine.

Palestine and that area throughout the world's history has been more or less a battleground, because it has been an area of great productivity,—the granaries of Egypt, the productive areas of Mesopotamia, the fertile valleys of Persia—and it has been necessary to go through these areas for the conquerors who wanted to go on to the fertile area of the Indias. You remember that the ancient kings of the East, Genghis Kahn, Tamerlane, the terrible Cyrus, the great Darius, the great Xerxes, came across these areas from the East, and then these conquerors, especially Alexander the Great, went across this same area in their movement toward the East.

### OIL WELLS PRIZED

And now we have all of this ancient history summarized in the present drive of the Axis powers toward the East, and just now, just these very weeks, we have the most critical situation over there because everything that made this an important area in ancient days still exists, and in addition we have the greatest oil-producing area in the world in those countries. In the Mesopotamia, we have at Mosul, which is the ancient Ninevah, great oil wells which send by pipeline their oil over to Haifa, near Palestine, under control of the British. That is one of the great prizes of the world war at the present time. We have also in Persia, not far away, the oil fields just east of Bagdad.

We have down in Basra, near Abadan, and at the confluence

(Continued on page 576)

# Nauvoo—99 Years Ago

## THE PROPHET'S LIFE WAS CROWDED WITH ACTIVITY

By E. Cecil McGavin

Prophet Joseph Smith

THE life of the Prophet Joseph Smith was crowded with activity.

During the early part of March, 1842, the Prophet spent much time in preparing "The Book of Abraham" for publication and arranging the "cuts" which were to appear in the "Times and Seasons" in connection with the translation from the papyrus record. The first instalment of this material was printed on the first day of March, the second, two weeks later.

Such notations as the following appeared rather frequently in his Journal at this time (March 9th):

"Examining copy of the 'Times and Seasons' and a variety of other business in my office in the morning. In the afternoon I continued the translation of 'The Book of Abraham,' called at Bishop Knight's, and Mr. Davis with the Recorder, and continued translating and revising, and reading letters in the evening, Sister Emma being present in the office."

That same day he wrote a long letter to Edward Hunter, a copy of which was added to his Journal.

His Journal entry for March 10th is as follows:

"Gave instructions concerning a deed to Stephen Markham, and Hiram Clark, and letter of attorney from Mrs. Smith to Edward Hunter and did a great variety of business; rode out; and in the evening attended trial at Brother Hyrum's office, the City of Nauvoo vs. Amos Davis, for indecent and abusive language about me while at Mr. Davis' the day previous. The charges were clearly substantiated by the testimony of Dr. Foster, Mr. and Mrs. Hibbard, and others. Mr. Davis was found guilty by the jury, and by Municipal Court bound over to keep the peace six months, under $100 bonds; after which I retired to the printing office with Emma, and supped with the Twelve and their wives, who were spending the evening with Sister Hyde."

### JOINS IN PARADE

In addition to his regular duties, the Prophet participated in a parade of the Nauvoo Legion on the following day. The minutes of the Legion contain this entry:

"The Nauvoo Legion was on parade, commanded by Lieutenant-General Joseph Smith in person. Several of the Twelve apostles rode in the general staff as Chaplains. The line was formed at 10 o'clock a.m., and soon the Legion marched from their usual place of parade below the Temple, to Water

Street, in front of General Smith's house, where the troops were inspected and after a recess marched west on the bank of the river, and taking a circuitous route, resumed their usual post on the parade ground, and closed the day in good order and with good feelings, and to the full satisfaction of the Commander in Chief."

That evening the Prophet attended a meeting of the high council at which Gladden Bishop was tried for his membership. The "revelation" which Mr. Bishop declared had been given to him from the Lord was read at the trial and unanimously rejected as spurious. Hyrum Smith and others spoke in opposition to the document, which "appeared to be the extreme of folly, nonsense, absurdity, falsehood and bombastic egotism—so much so as to keep the Saints laughing, when not overcome by sorrow and shame."

The Prophet burned the "revelation" in the presence of the high council and the council voted unanimously that Gladden Bishop be removed from the fellowship of the Church.

COURT MARTIAL

On the following day the Prophet presided over a court martial of the officers of the Nauvoo Legion for the purpose of deciding upon the rank and station of the several officers, and the more perfect organization of the Legion.

Sunday, March 13th, the Prophet "spent the day with his family." Monday, he "transacted a great variety of business at his office in Nauvoo."

The two following days were especially busy ones for the Prophet. "The Times and Seasons," under date of March 15th, announced that "this paper commences my editorial career. I alone stand responsible for it." And thus another responsibility demanded the Prophet's attention. Two weeks before, his first editorial article appeared in the publication.

During this time the Prophet found time to be in his store a few hours each day. It seems that he considered this a rare opportunity to relax and mingle with his friends. His interest in this work was revealed in a letter to Edward Hunter, dated January 5th, 1842:

SERVES AS CLERK

"The store has been filled to overflowing and I have stood behind the counter all day, distributing goods as steadily as any clerk you ever saw, to oblige those who were compelled to go without their Christmas and New Year's dinners for the want of a litte sugar, molasses, raisins, etc., and to please myself also, for I love to wait upon the Saints and to be a servant to all, hoping that I may be exalted in the due time of the Lord."

The Relief Society was organized March 17th, 1842, in an upstairs room in the Prophet's store. At that early date the room was known as the Lodge Room and is recorded as such in the minutes of the Relief Society for many months as the official meeting place of the new organization.

On the 7th of March he also attended a high council meeting at which it was decided to withdraw the hand of fellowship

from Oliver Olvey for setting himself up as a prophet.

PREACHES SERMON

"On Sunday, 20th," we read, "I preached to a large assembly in the Grove, near the Temple on the west. The body of a deceased child of Mr. Windsor P. Lyon being before the assembly, changed my design in the order of my remarks."

Wilford Woodruff recorded that he preached a lengthy sermon about the resurrection and the salvation of children, after which the Prophet went down to the river and baptized 80 persons for the remission of their sins. One week later he baptized 107 people in the Mississipi.

This is typical of the busy days that were crowded into the brief career of this modern prophet.

★

# Spiritual Therapeutics

By Nephi Jensen

A BURSTING headache kept her in bed that Friday morning until after ten o'clock. The radio was tuned to KSL. Some time after ten she commenced to be deeply stirred by the voice that came over the ether waves into her room. Soon she was moved to ecstatic weeping. As she listened and wept, tears of deepest joy, the headache gradually decreased in intensity. Before the speaker concluded she felt completely renewed in body and mind; and entirely relieved of the headache.

The story is not fiction. It is the actual literal account, given by the mother of a nineteen year old daughter, of the girl's actual experience while listening, at Provo, to President Heber J. Grant's most unusual conference address, delivered Friday, April 4th, 1941.

The account suggests a profound study in spiritual therapeutics. Just what happened to the afflicted girl as she listened to a sermon, delivered some fifty miles from her bedside? Here is a question about which a whole volume could and should be written.

The answer to our question is definitely hinted at in a significant Book of Mormon text. In Third Nephi, Chapter seven, there is an account of the instant miraculous healing of a number of men and women. The narrative informs us that those who were healed "manifested unto the people that they had been wrought upon by the Spirit of God and had been healed."

This scriptural phrase holds the answer to our question. The Holy Spirit, or Holy Ghost, is definitely a life giving and healing virtue. Those who are "Wrought Upon" by this divine power will invariably experience a vital healing influence, that will alleviate pain and remove affliction.

That Friday morning President Grant spoke with such unusual spiritual power that the Spirit of God, radiating from him, was carried to the sick room of the girl of our story; and she was renewed in body and healed of her headache, by being "Wrought upon by the Spirit of God."

The Latter-Day Saints' "Millennial Star"

THURSDAY, SEPTEMBER 4, 1941

EDITORIALS

# *Key To Our Conduct*

I Would like to call your attention to a line of conduct that I think every Latter-day Saint ought to follow, even in material things, as well as spiritual. The key may be found in the ninth section of the book of Doctrine and Covenants. The circumstances are these: Oliver Cowdery was translating, for God gave him the privilege, with the Prophet Joseph, to translate the Book of Mormon, and as he proceeded, suddenly his ability to translate ceased. He was puzzled at it, humiliated, bewildered, and wanted to know why, and the Lord gave an answer. It is in Section 9: 7-9:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me."

That key can be applied in spiritual and material things. I know it, and I am asking all you Latter-day Saints to employ just that process in your material affairs. When you contemplate the enlarging of your possessions, when you are studying the question as to what you should plant and what you should do, what you should buy and what you should sell; that is all vital after all, because if this people are wrecked financially it will be an exceedingly difficult thing, it will take a long time for this work to be accomplished, except there is material assistance available for the accomplishment of it individually and collectively. So I am inviting you to study it out in your own minds. Yes, think about it and watch carefully the impressions of the Spirit.

—Elder Melvin J. Ballard.

# *Train Your Body*

THE organs of the body must be trained. That is the first thing to remember. They must be made the "ally of the mind instead of its enemy."

To illustrate this thought: a young man is asked to drink a glass of beer. His mind says, "Don't drink it!" His bodily appetite may say, "Oh, drink it, this once won't matter!" What will he do? That depends much on what he has done before under the same situation. If he has always held out before, most probably he will not drink it. But if he yielded before, very likely he will yield again. His past is thrown in the balance and acts as the decisive weight. In the one case his body is his friend, in the other it is his enemy.

Again, a man is tempted to break the Sabbath. The mind says, "Keep the Sabbath day holy! That is the law of God." His past habits may say, "But this work has to be done!" or, as is most likely, "We have to have some amusement!" What will that man do? It depends in great measure again on what he has done in the past. If he is in the habit of breaking the Sabbath, he will say yes; if he is in the habit of keeping it he will most likely say no. Habit is a strong determining factor. As, before, the body is in one case an ally helping the spirit to do right, in the other case it is an enemy working in opposition.

And this is true of habit in general. The organs of the body must be trained so as to respond readily to the wishes of the mind or spirit. Part of this work is done for us by nature, as when the very young child cries or takes food from its mother's breast. It does this instinctively. The body is so organized as to aid the mind in self-preservation. But in the main this work of training the body in proper responses to the spirit has to be done consciously by some one.

A second fact it is well to know in the religious education of young persons is that the sooner we can get at this work of training the body to respond habitually to the desire of the spirit the more effectively it can be done.

The brain, which is the organ directly under the control of the mind, is composed of plastic material, the plasticity being the greatest during the time when the body is growing. It is like a liquid in the child, easily susceptible to impressons through the senses, but it thickens, so to speak, as the years come. Like the cement which workmen lay on our sidewalks, it is easily moulded at first and difficult afterwards. This is why children and young persons quickly pick up new ways and ideas and why older persons change their ways with difficulty. For the same reason employers when they want men to learn trades, always prefer young men and boys. Foreigners, as is well known, never learn to speak English with perfect accent when they begin the study of the language after the age of twenty-five or thirty.—From *How To Teach Religion.*

—EVANS AND JENSEN.

# Divine Prophecy And World Events

By Elder Hugh B. Brown
Former President of the British Mission.

(This article has been condensed from the third Address in a series delivered in the Tabernacle)

THE period from the tenth to the sixteenth centuries needs no comment other than to give it the name by which it is universally known, that of the "Dark Ages," a time which has been designated as the midnight of time, or which, if we should use modern language, we might call the great blackout, a blackout in which not only the artificial lamps of men burned low, but the celestial lights of God's inspiration were extinguished.

From the History of the Reformation we read: "The vital doctrines of Christianity had almost entirely disappeared, and with them the light that constitutes the essence of the religion of God. The imperial strength of the church was gone. It lay exhausted, enfeebled, and almost a lifeless body, extending over that part of the world which the Roman Empire had occupied."

## MISSED GENIUS

It seems that they who pretended to follow the Master in leadership of the church missed entirely the genius of the Gospel as He taught it, for while the burden of His whole message was love and humility, brotherly kindness and simplicity, we find the exact antithesis of all this in what they taught.

As an example of the attitude of the then leaders of the church, I quote an excerpt from Sir John Steven's "Essay on Ecclesiastical Biography":

"It was the fourth day on which he (Henry the Fourth) had worn the humiliating garb of an affected penitent, and in that sordid raiment he drew near on his bare feet to the more than imperial majesty of the church, prostrated himself in more than servile deference before the diminutive and emaciated old man, from the terrible glance of whose countenance, we are told, the eye of every beholder recoiled as from lightning. Hunger, cold, nakedness and shame had for the moment crushed the gallant spirit of the sufferer. He wept and cried for mercy, again and again renewing his entreaties until he had reached the lowest level of abasement, to which his own enfeebled heart or the haughtiness of his great antagonist could depress him. Then and not till then did the Pope condescend to revoke the anathema of the Vatican."

This is not just an isolated case, for the review of the 300 years following this event indicates that in place of the law of love there was arrogance and force. In place of conversion there was compulsion.

In contrast to this, note the Saviour's attitude, when the Samaritans rejected Him and His devout but misguided followers asked Him to allow them to call down fire from heaven and destroy their enemies; He rebuked them, telling them

they knew not what spirit they were of. "The Son of Man came," He said, "not to destroy men's lives, but to save them." And when Peter would have fought for Him, He said: "Get thee behind me Satan. Thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men."

Later He said: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

Popes and bishops had arisen who had as their main objective the acquisition of power and authority and wealth. They claim to have succeeded the apostles and prophets, who ministered among the people as servants, and who were in the church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we all come to a unity of the faith."

## NOT ALWAYS DARK

False prophets and teachers had arisen as predicted and darkness covered the earth.

That we may have some assurance from the prophets that this darkness was not to prevail forever, we read in scripture:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." —Daniel 7: 27.

"But unto you that fear my name shall the Son of righteousness arise with healing in his wings."—Malachi 4: 2.

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things."—Matthew 17: 11.

"And he shall send Jesus Christ, which was before preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 20-21.

Frequently we find, in our examination of history and prophecy, that centuries of preparatory events are necessary to inaugurate a great epoch, and that though God moves in a mysterious way, He moves with order, and His work is integrated, and deliberate. So the converging of these great events to which we refer gives hope and courage to those who read and understand.

After this age of darkness there comes what has been known as the revival of learning. This was the first sign that midnight had passed. After the Crusades of the eleventh to the thirteenth century, which did much to break down the feudal system of land tenure, we find events transpiring which prepared a soil for the seeds of freedom which should flower in the restoration of the Gospel of Christ.

## COULD FIND PEACE

The invention of gunpowder, terrible as the consequences have been, in some respects, was a notable event, equalizing men's strength, be they master or peasant. The mariner's compass made navigation less hazardous. The discovery of a

new way to India, by way of the Cape of Good Hope, the discovery of America in 1492 by Columbus, these not only improved conditions economically, but there was provided, under the inspiration of God, a place of asylum to which the people long borne down by oppression, could come, and find liberty and peace.

These things all led up to the Reformation. The reformers Huss and Jerome, in Prague, did not die in vain. Those thousands who were slain in France gave their lives for freedom. Martin Luther, in Germany, carried on his campaign against the sale of indulgencies and other irregularities of the church. Prince John of Saxony had the courage to defy the Pope and to organize a church, though, as we think, without authority, but certainly a step in the right direction in throwing off oppression.

### BONES BURNED

And in England, one John Wycliffe translated the Bible into English, and made continuous attacks upon the power of the monks and the actions of the church, in which he found them out of harmony with the scripture. Though he was not a martyr, he did not rest in peace, for his bones were exhumed, burned and scattered to the winds, by the very men who claimed to be the followers of the meek and lowly Nazarene.

Persecutions continued in England. Many fled to Holland and from them came the Pilgrim Fathers who, in "The Mayflower," sailed to America; a land dedicated to the principle that all governments derive their just powers from the consent of the governed, and that men are equal in the sight of God, and are entitled to life, to liberty, and to happiness.

But there were terrific pangs preceding this birth of freedom. I need not call your attention to conditions in Spain during the Inquisition, when thousands were burned at the stake, and tens of thousands put to ignominious death. I quote the words of Isabella, the Queen, who said:

"For the love of Christ and His maid-mother I have caused much misery. I have depopulated towns and districts, provinces and kingdoms."

### LIGHT SHINES AGAIN

And so the powers of darkness that fought against the light of truth were driven back. And from the heavens the light again begins to shine.

I say to you, and would say to all the world, that the Founder of Christianity based it upon principles of freedom, political freedom, religious freedom. The promise that He made, to come again and set up His kingdom is a promise of permanent freedom and peace.

They who now are attempting to rob the world of liberty and to build a kingdom upon force, must fail. There are occasions when there cannot be such a thing as honourable neutrality, and that time is when right and wrong are locked in conflict, when truth and error are at war, as was the case in the war in heaven.

(Continued on page 575)

# For The Young Folk

## THE TEMPLE CHILD

MANY, many years before the birth of the Saviour, there lived in Jerusalem a young boy. He did not live with his mother and father, like other lads of his age, but in the House of the Lord, or the Temple at Jerusalem, helping the priest, who was a very old man. He only saw his mother once a year, when she brought him a new coat, specially made for him, and came to see that he was keeping well.

One night, as the child lay asleep in his little room, he heard a voice calling him by name. Thinking the old priest needed his help, he ran to him; but the old man had not called, and told him to go and lie down again. This same thing happened twice more, so that three times the lad heard the voice calling him, and three times he went to his master to see what he required. When he went the third time the priest knew that the voice must be the voice of God, and he told the child to answer next time and to say, "Speak Lord, for thy servant heareth."

The lad laid himself down once more, and the voice called him by name, as before. He answered as he had been told, and then the Lord gave him a message about the two wicked sons of the priest, saying that He was going to punish these two sons for their sins, and would also punish the priest because he had not corrected them when they did wrong.

Next morning the priest asked the boy what the Lord had said, and the lad gave him the message, which the priest accepted, because he knew that the lad was clean and pure, and that he had found favour in the sight of God.

As the years went by the lad grew in strength, wisdom and courage, and then, when he became a man, he was a very great prophet.

★

No names are given in this story. See if you can fill in the correct names in the spaces below.

The Boy in the Story.....

His Mother .....

His Father .....

The Priest .....

The two Sons of the Priest.....

.....

(Answers next week)

# Manchester District Conference Report

Held on Saturday and Sunday, August 9th and 10th.

THE Conference was held in our Chapel at Rochdale. The Saturday evening preceding the Conference was devoted to a social and community programme, conducted by Elder John Massey, First Counsellor in the District Presidency. The programme consisted of various entertaining items, including soloists, a sketch by an adult group and a tableau by Primary children. Mission and District authorities, missionaries and the congregation were welcomed in a novel song by the children. President A. K. Anastasiou was given the opportunity to address the gathering. He spoke on the significance and purpose of the M.I.A. programme of the Church as a vital factor in social, moral and spiritual education of the youth and the adult members of our Church. Refreshments were provided under the direction of the Relief Society Superintendent, Sister Kelsh, and Sisters of the Branch.

The first session on Sunday began at 11.0 a.m., conducted by Elder John Massey. After the opening exercises and the sacrament, Sisters Bessie Heaton and Edith Kay, and Brother Edward Kershaw, gave prepared talks on the restoration of the Priesthood. A sacred song was rendered by the children of the Oldham Branch. Lady Missionary Sister Gwen Farmer was the first speaker of the Conference and gave a well prepared address on the Dispensations of the former days and the marvellous fulfilment of ancient prophecies. Lady Missionary Sister Violet Clough spoke on the "Glory of God is Intelligence," and stressed the necessity of intelligent living of the Principles of the Gospel. Lady Missionary Sister Emma Wynn spoke on the theme of the Conference. "The Fulness of Times." Sister Marie W. Anastasiou, President of the British Mission Relief Society, was the concluding speaker and spoke very touchingly and with much inspiration on the theme of the Conference and in conclusion gave for the benefit of the children a poem and a story for the boys. Attendance 64.

The afternoon session commenced at 2.30 p.m., conducted by Elder John Massey. After the preliminary exercises, the Mission President announced changes in the Presidency of the Manchester District as reported elsewhere in the "Star." A unanimous vote in the affirmative was registered upon presentation of General, Mission and District Authorities of the Church. Lady Missionary Sister Ivy Woodhead, spoke upon the theme of the Conference, "The Fulness of Times." The new full time Lady Missionaries, Sisters Ruth Schofield and Lilian Burton, spoke briefly and bore their testimonies, and expressed their joy for the opportunity of being in the Mission Field. A sacred solo was sung by Brother Frank Hayward. Elder George H. Dale, newly appointed President of the Bury Branch, addressed briefly the congregation and expressed his optimism in building up the Bury Branch with the assistance of the full time Missionaries. President Albert Woodruff, newly sustained President of the Manchester District, addressed the congregation and asked them to give him their full support to enable him to accomplish the work that lies before him. President Andre K. Anastasiou addressed the congregation. He reviewed the conditions of the Manchester District in relation to Tithing, Fast Offerings, and attendance, stressing the necessity in the interest of our individual salvation to live the Gospel principles fully in order that we may receive our inheritance in Zion in due time. He appealed for the full time and Home Missionaries to carry on and build up the Branches of the British Mission in the present circumstances. The session divided into two groups—Priesthood and Sisters—under the direction of President Andre K. and Sister Marie W. Anastasiou. Fred Fellows and Frank Hayward were ordained Deacons and Herbert Woodhead, Jnr., a Priest. New District Presidency and the President of the Bury Branch were set apart. The meeting discussed various problems on Church government and doctrine. Stress was made upon the necessity of the Priesthood being the faithful representatives of God on earth. Doctrine and Covenants, Section 84, and other Sections were closely reviewed to emphasize the seriousness and consequences in the case of our Priesthood who were not magnifying their office and calling. The Sisters discussed the conditions of the Relief Societies in the Manchester District, and counsel and advice was given and the subject of love was discussed to help build up the unity of the Branches. Attendance 95.

The final session convened at 6.0 p.m. conducted by President Albert

Woodruff. After the opening exercises and remarks of welcome, a solo, "The Seer, Joseph the Seer," was rendered by President A. K. Anastasiou. Sister Marie W. Anastasiou was the following speaker, taking for her subject the "Mission of Paul," relating his ministry and teachings in defence of the Gospel of former days. After congregational singing, President A. K. Anastasiou was called upon to be the final speaker. He presented the Dispensations of the former days, enumerating the importance of each Dispensation and its accomplishments; he dwelt extensively on the Dispensation of the Meridian of Times and subsequent Apostasy, and concluded with the Dispensation of "The Fulness of Times" and the Restoration of the Church and Kingdom of God in these the last days for the last time through the Prophet Joseph Smith. Finally he presented a picture of the Second Coming of the Lord, and the order to be established upon the earth among those who will endure unto the end.

The spirit of the Lord was abundantly manifested. The Conference was a great success spiritually. Much counsel and advice was given in the meetings and through personal contact. Several District Presidents from Liverpool, Leeds and Hull and local Branch Officers participated in the opening and closing exercises of the Conference. Between the afternoon and the evening session 26 Home Missionaries were set apart. Two members offered their services as full time Missionaries. Attendance at final session, 136. —A. K. A.

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## DIVINE PROPHECY AND WORLD EVENTS

(Continued from page 572)

I am not advocating participation in the conflict of nations, or urging the use of force, rather I am preaching of a kingdom in which the only force shall be the force of truth and knowledge of it, and that knowledge shall come through long suffering, brotherly kindness, through charity and love unfeigned, whereas the kingdoms of the world are built upon conquest relying upon swords and battleships and bombs for their security.

### STAND FOREVER

Best, we have the promise of a kingdom which will do away with all this, there shall be established, pursuant to the prophecy and promise of Daniel, the Kingdom of God, which shall break in pieces and consume all these kingdoms, and stand forever.

We shall then, on a succeeding day, take a text from the Apostle John and attempt to show that God our Father is still ruling in the heavens.

John, banished on the Isle of Patmos, and shown things that should be thereafter, said these words:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This prediction is in course of fulfilment. The Coming of Jesus of Nazareth is heralded by angels. Though presently to many of us it seems that truth is upon the altar and wrong upon the throne, still behind the altar standeth God, keeping watch upon His own.

There is hope then for the world. Victory is ahead, for His Coming is at hand.

## CONFLICTS IN BIBLE LANDS

(Continued from page 564)

of the Euphrates and Tigris Rivers, the greatest oil refineries in the world, the oil coming from Shushtar, in Iran, to this refinery on the Euphrates River.

We have down farther on the Euphrates River, on the Island of Berin, the great oil producing area. These are the prizes that make these Bible lands more valuable than they have ever been. And so we have the Axis and Britain both driving that way.

A little more than a year ago this area seemed to be safe. General Weygand, the great French commander, who was generalissimo not only of the French, but of the English, was called away of course for the final battle of the western front, and with the collapse of France and the becoming somewhat pro-Berlin of that area, it meant that Britain, who controls Palestine but did not control Syria to the north, had to fight against this group, so that at the present time the situation is most critical.

The loss of Crete was tremendously important because it was the chief naval base to protect the entire eastern area from Axis aggression.

### NOT ENTIRELY BEATEN

Now, the stake is the Suez Canal, the oil fields of Iraq and Iran, the route to India, because if the Axis powers are able to control the Suez Canal and Egypt, Palestine, Iraq and Iran, it will be most difficult for Britain and the Allied powers to continue to hold their interest in the Far East.

The Jewish people have a tremendous stake in this conflict because they have something like 550,000 Jews who have gone, under the Zionist Plan, to settle Palestine, and if the Axis succeed in getting that area, this whole Jewish colonization may be eliminated.

And so we at this time look with prayerful interest on this area, and we all, I am sure, offer up in our hearts a prayer that these Bible lands will not be wrested from those who have care of them at the present time.

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### AND FINALLY A LITTLE HUMOUR . . . . . .

An Englishman touring the North of Scotland walked into a graveyard. Seeing the grave digger busy at his work, he went forward and stood for some time unnoticed by him, so engrossed was he in his trenching. At last the digger raised his head and noticed the watcher, who asked: "Do they often die here?" "Only wance," was the reply.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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*Aberdeen:*
Corn Exchange,
5, Hadden Street.

*Accrington:*
L. D. S. Hall,
Over 9, Church St.

*Airdrie:*
L. D. S. Hall,
40, Hallcraig Street.

*Aldershot:*
19, Edward Street.

*Barnsley:*
Arcade Buildings.

*Batley:*
L. D. S. Hall,
Well Lane.

*Belfast:*
121, Victoria Street.

*Birmingham:*
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook

*Bradford:*
L. D. S. Chapel,
Woodlands Street,
off City Road.

*Brighton:*
50a, Compton Ave.

*Bristol:*
L. D. S. Hall,
Zion Road,
off Clarence Road.

20, Northfield Ave.
Hanham.

*Burnley:*
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

*Bury:*
L. D. S. Chapel,
15, Broad Street.

*Clayton:*
L.D.S. Hall,
Gordon Street.

*Derby:*
Unity Hall.

*Doncaster:*
L. D. S. Hall,
Trafford Street.

*Dublin:*
L. D. S. Hall,
8, Merrion Row.

*Eastwood:*
Library, Church St.

*Edinburgh:*
Ruskin House.
15, Windsor Street.

*Gainsborough:*
L. D. S. Hall,
4b, Silver Street.

*Gateshead:*
Westfield Hall,
Westfield Terrace.

*Glasgow:*
Masonic Hall,
South Side,
30, Abbotsford Pl.,C.5.

*Gravesend:*
1, Peacock Street.

*Grimsby:*
Thrift Hall,
Pasture Street.

*Guisborough:*
L. D. S. Hall,
back of 13, Church St.

*Halifax:*
13, Byron Street,
Hansen Lane.

*Hucknall:*
Byron Buildings.

*Hull:*
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

*Hyde:*
L. D. S. Hall,
29, Beeley Street.

*Kidderminster:*
L. D. S. Chapel,
Park Street.

*Leeds:*
L. D. S. Hall,
5, King Charles St.

*Leicester:*
All Saints' Open,
Great Central Street.

*Letchworth:*
Vasanta Hall,
Gernon Walk.

*Liverpool:*
L. D. S. Chapel,
301, Edge Lane.

*London:*
L. D. S. Chapel,
59, Clissold Rd., N.16.

Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.

57, King Alfred's Ave.,
Catford.

58, Wellesley Road,
Gunnersbury, W.4.

*Loughborough:*
Adult School.

*Lowestoft:*
L. D. S. Hall,
20, Clapham Road.

*Luton:*
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

*Mansfield:*
39a, Albert Street.

*Manchester:*
L. D. S. Hall,
88, Clarendon Road,
C. on M.

*Merthyr Tydfil:*
L. D. S. Chapel,
Penyard Road.

*Middlesbrough:*
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

*Nelson:*
L. D. S. Hall,
10, Hibson Road.

*Northampton:*
L. D. S. Chapel,
89, St. Michael's Road.

*Nottingham:*
L. D. S. Hall,
8. Southwell Road.

*Norwich:*
L. D. S. Chapel,
60, Park Lane.

*Nuneaton:*
Masonic Hall,
Newdegate Street.

*Oldham:*
L. D. S. Hall,
Neville Street.

*Plymouth:*
L. D. S. Hall,
114, Tavistock Road,
Park Street.

*Pontllanfraith:*
Enquire:
81, Brynteg Street.

*Preston, Lancs.:*
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

*Rawmarsh:*
L. D. S. Hall,
Main Street.

*Rochdale:*
L. D. S. Chapel,
Lower Sheriff Street.

*Sheffield:*
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

*Shildon:*
L. D. S. Hall,
100, Main Street.

*South Shields:*
L. D. S. Hall,
36, Fowler Street.

*Staffordshire:*
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

*St. Albans:*
49, Spencer Street.

*Stroud:*
Harley Wood,
Nailsworth.

*Sunderland:*
L. D. S. Chapel,
18, Tunstall Road.

*Varteg:*
Memorial Hall.

*West Hartlepool:*
L. D. S. Chapel,
7, Osborne Road.

*Wigan:*
L. and Y. Station.

# The Articles Of Faith

## OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., aposties, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.

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